

THE
LOVE
OF THE
Soule.

Made by G. M. A. R.

—
WHEREVN
to are annexed cer-
tain Catholike que-
stions to the Pro-
testants.



PRINTED at ROAN





TO MY LOVING AND *best beloved Sisters.*

DEARE SISTERS, my care; my loue, and of all worldly things (next to my good MOTHER) my greatest comfort and joy. Vnlesse you did thinke that I doe most hartely loue you, you coulde not alwaies heere-to-fore haue declared your exceeding loue so plentifullly towardes mee, for the which Almighty God reward you. This my loue because it is not a naturall affection onely, but sincere and true Charitie forceth me to wish vnto you my louing Sisters, not onely many world y commodities, which (God be thanked) you lack not:

A2 but

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but much more, all spirituall treasure and heauenly riches, whereof you cannot haue great store, because you dwel not where it groweth.

I knowe good Sisters, that you meane well, and most willing are you to doe that which might please God: but in good sooth you are out of the way, and therefore the farther you holde on, the farther you are from your journies ende, and the farther from Heauen. The wise man saith: Prou.14. *There is a way which seemeth to a man right but the end thereof leadeth to destruction.* Beare with me if I write boldly, and tell you the trueth plainly. I am your brother, I loue you, as nature bindeth me, not only in worldly respect, but much more towardes God. Your soules are deere vnto me: my heart alwaies mourneth to thinke vpon your dangerous state
wherein

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wherein you stand. O good Sisters, the paine of hell exceedeth all torments, and that fire shall burne for euer. Happy are they that keepe themselues by Gods greate goodnes within the Catholick Church, for out of it there is no hope of salvation: And most happy are they that hauing ben out of this Church by the wicked perswasions of false Preachers, when it pleaseth God to send them true teachers, wil not remaine obstinate: but follow good exhortations, and good holsome doctrine, and so returne againe as obedient children to Christ their Father, and to the Church their Mother, who are alwaies readye to receaue them: remeimbring that which a most ancient and learned Father writeth. S Austin in the 88. Psal. *He shall not haue God to be his Father, who will not haue the Church to be his mother.*

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If you aske mee what this Church is, that is called Catholike, and how you may know it; beho'd the true and certaine markes thereof, and your selfe iudge, whether you bee in it or no. This Church is a congregation of all true Christians, which began in Christ and his Disciples at Ierusalem, & from thence grew and multiplyed thorough out the whole Worlde, according as it is saide in the Psalme: *Their sounde* (speaking of the Apostles) *is gone out into the whole worlde, and their words into the endes of the earth.*
PSAL.18.vers.5.

The first marke of the Church is
to be Visible.

SO that the first marke of the Church is, that it must grow and multiply, be seene, and appeare alwaies as a light in the worlde: and there-

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therefore CHRIST calleth it *A Cittie builded vpon a hill, which cannot be hid.* And the blessed Martir Saint CIPRIAN saith: The Church being lightned with the brightnes of our Lord, doth reach forth her beames through out the whole Worlde: And S. A V G V S T I N E besides many other places to this purpose, compareth Christ & his Church to that stone which was cut out of a hill without mens hands, & after grew to be a mighty mountaine, so that it filled the whole earth. For vndoubtedly this stone whereof the Prophet speaketh in Christ, who was borne of a Virgin without the help of man, & is nowe growne from a few Apostles and Disciples, to an infinite number of Christian people in all Countries confessing one Faith, and one Believe: and this is the Catholick Church, whereof your Creede tel- leth, and teacheth you to say. *I be-*

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Let vs see nowe whether this
marke doth agree to your brethren,
in England , who call themselues
Protestants , or to vs whom it plea-
seth them to call Papists. First they
call themselues in their bookeſ the
English Church , that is to ſaye , of
that faith which is profeffed in En-
gland : but we are of the Catholike
Church, that is , of ſuch a faith as is
profeffed in Fraunce , in Spaine , in
Flanders , Brabant , Zeland , &c.
In a great part of Germany , in all
Italie , and beyond, where-ſo-euer
there be Christians, and is preached
in the Indies , that neuer heard of
Christ before, and increaſeth won-
derfully. And within these fourtie
yeareſ , in England , Scotland , Ire-
lande , Denmarke , and Germany ,
there was no other faith openly pro-
feffed but ours. And now also in all
theſe cuntrieſ ; how many are there
thinke

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thinke you of secreet Catholikes, that wish for the Olde religion againe with all their hearts and follow the New onely for feare? Naye, how many are there especiallie in England that do yet openly profess the Catholike Faith.

Aske good Sisters aske, and you shall learne that all the prisons, not onely of LONDON, but of Eng-
lande are full of them, because they will not yeelde to these new-
proceedinges, nor contaminate their soules with this New-seruice, and leaue the Olde, true and Ca-
tholike faith? besides a number of sundry degrees, which are dead in Prison, namely twenty three Bishops all depriued of their liuing these twenty three yeares, and nowe but two of them aliue: I omite Doctors, Deanes, Arch-deakcons, Knights, Squiers, partelie in Prison, partlie departed the Realme and for-
saking

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saking all, rather than they will for-
sake God, and his most true and vnu-
doubted Religion. This is true
(good sister) as knoweth God, you
seldomie heare of these thinge, and
therfore you thinke either there is
no other Religion but that colde
seruice wth out all comfort and de-
uotion which you see in your parith
Church, or you thinke that muste
needes be the best, because you are
not taught any other: whereas you
see (if you beleeue me) that all Chri-
stendome almost is of another Reli-
gion. And therfore this is the Ca-
tholicke Church, and yours is wor-
thily cailed by your own ministers,
the Church of England.

The second Marke is Succession.

But this shall better appeare if I
giue you another marke of the
true

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true and Catholick Church, which is, that it must continue for euer, & from the first beginning, which was in Christ and his Apostles, neuer to fayle, but to appeare and bee seene still as a Cittie vpon a hill, or a light in the world: For Christ said *I wil be with you vnto the ende of the Worlde.* MAT. 28. Againe, *I wil send you another Comforter, the spirite of trueth, who shall remaine with you for euer.* And vnto PETER, *Vpon this Rocke will I build my Church, and the gates of hell shall not preuaile against it.* MAT 16. That is to saye, the Diuell and all his Ministers, shall neuer so preuaile against this Church, but that it will still appeare and professe one, and the same faith: So that there shall be no time, wherein this faith and this Church is not. Now marke (good Sisters) I pray you hartely, whether your Church and your English Religion, hath been alwaies in the World

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world since christ's time. I wil speake
vnto you as before God: & as I shall
answere before him at the later day,
and therefore I request you to marke
well my words, & to consider of the.
A whole thousand & fiue hundred
yeeres after Christ, your English re-
ligion was not heard of in any parte
of the world, but I told you before,
that the true Church must continue
for euer, & appeare alwaies, vnlesse
you thinke Christ is false of his pro-
mise. When began your Religion
then? Forsooth about fiftie yeares
agone, by one MARTIN LUTHER
in Germany a Friar: who aswell for
other vngodly respects, as also be-
cause he would needs marie & break
his vow which he had made of cha-
sticie, began to preach against the
Catholicke Church, and because he
taught great libertie, as that Prin-
ces ought not to reuERENCE the Pope
that all Priests might marie, that

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no man neede to fast, and such like he founde many Disciples in Germany, and hath vnto this day carnal and fleshly men that loue their own pleasure, more than the will of God, and his holy Church.

But will you know what maner of man this was? Forsooth beeing examined by learned men concerning his Doctrine, he was so prest & angred with the force of trueth, that he said in a great rage. *This quarrell was never begun for Gods sake, neither for his sake shall it be ended.* Will you know further, that he wrote against the Pope for malice and not for conscience, himselfe in his letter to *Argentinenses* saith: *I neither can denie, neither will I, that if Carolstadius or any other man could fyue yeares ago haue perswaded me, that in the Sacrament is no thing but bread and wine, he might haue deserued of me great thaks for I laboured in that matter very carefully.*

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fully, knowing right-well that by that
meanes, I might much haue hindred
the Popes authoritie. Marke that this
man would gladly haue found some
what against the blessed Sacrament,
but a long tyme hee could not, till at
length the Diuell had taught him
to write against the M A S S E , as
himselfe witnesseth in his bookes,
De missa angulari , where he telleth
what talke hee and the Diuell had
together. Much more could I tell
you of this man, but of this little you
may judge whether you may ad-
venture to build your faith vpon
this man, who liued within these fifti-
ty yeares, and to forsake the ancient
faith of al Christendome, continued
from Christ vntill this day : for it is
most certaine, that from this man
came your new-religion into Eng-
land, but not immediatly at the first
when he began to Preach , for King
HENRY the eight , wrote a learned
booke

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booke very earnestly against him , which is common to be seen, but long after, partly when the King began to take displeasure against the Pope, because he might not be maried and vn-maried as he list: partly and especially , when

King EDVVARD being in the beginning of his Raigne , but a very childe , was ouer-ruled by wicked counsellers to maintaine such a Religion , as might best agree to their carnal appetite. This was the beginning of your Religion , the beginning I say: as for King HENRY hee went nothing so farre as they are come: but whereas for his pleasure he had put away the Popes authortie, and for his profite had plucked down Abbeis, he let all other poynts in manner remaine as before, & for this

K. HENRY the 8. wrote a learned booke against LUTHER for the Pope. Afterward hee forsooke him not vpon Religion or conscience but vpon displeasure.

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this repented before he dyed, as it is knowne, if not, woe be to him that euer hee was borne: for there in the nexte worlde, good Sisters, Kings and Queenes come to their acountes as well as you and we poore folkes.

I could here tel you of many learned & vertuous men that were then put to death, because they would not yeeld to the King in his vnlawfull doings: knowing right-wel, that it was al contrary to the Law of God. Amongst whom were these two: the B. of Rochester, the most vertuous & best learned of all the Clergy, as appeareth by his bookes. And Sir Tho. Moore Lorde Chauncellor of England a Lay-man, who for his vertue, wisedome and learning, passed all Temporall-men that euer were in that realme, as appeareth by his learned workes written in the English tongue, but now not suffered to be read

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reade : because they teach the Catholike faith: some men will tell you they were beheaded for treason, but beleue them not; vnlesse it be treason to obey God rather than Princes, surely other reasons haue they none.

The third marke is
Vnitie.

One marke more I wil shew you to discerne the true Church, and that in few words: but so plaine that your selfe will confesse it. To know the Catholike church, this is a certaine and an vnfallible marke, if it be in vnitie and concord, if it haue an agreement and consent of hearts and opinions: that is to say, if it haue but one faith and religion : For of the true Church it is said , *The whole multitude of beleeuers had one heart and one minde.* A C T . c . And Saint PAUL sayth, *One God, one Faith, one Baptisme*

B

Baptisme

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Baptisme. E P H. 4. And againe: *God
is not a God of dissention, but of peace
and unitie.* 1. C O R. 14. Looke now
and consider the state of your Pro-
testants in England onely , are they
all of one religion? Haue you not a-
mong them , some Lutherans, some
Caluenists, some Puritans; all agree-
ing against the Pope, and each disa-
greeing one from the other? Doe
not your Lutherans preach yea be-
fore the Queene , not without great
thanks for their labour, that the bo-
dy of Christ is really present in the
Sacrament? And doe not your Cal-
uenists preach cleane contrary , that
there is onely bread and wine? And
as for your Puritanes , doe not they
Preach and write so farre contrary
from the other two , that they are
now forbidden to preach & cast in-
to prison and put from all liuings?
Yea the Communion booke it selfe,
doeth it not now say cleane contrary

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to that which is said in the later end
of K. H E N R Y his time ? Then you
were expreſely commaunded to be-
lieue that vnder each kinde of
bread and wine , are contayned the
body and bloud of Christ , now it is
a pettie-treafon to faye fo ? I ſpeake
not heere of Denmarke , of Gene-
ua, of other cities in Germanie who
are all Protestants , and are diſſe-
ring among themſelues and from
you. I haue only declared how great
diuersitie and diſagreeing there is a-
mong your Protestantes at home
within one little Iland : which is ſo
evident and ſo far from good chri-
ſtianitie , that it may be vnto you a
very certaine and ſure token , that
the true faith cannot be among the
which hitherto cannot agree in one
faith , each condenning the others
opinion.

Thus (dearely belooued , and my
very louing ſisters) I haue giuen

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you certayne generall marks tolearne
the true Church: To write all were
infinite, because all bookeſ are ful of
our religion, I trust, hereafter to in-
ſtruct you in euery poynte as you
would desire, and I praye God giue
you grace, that you may desire it:
All at once would be too tedious: In
the meane time remember these two
thingſ: *When your Religion began, and
by whom, & how it came at length in
to England.* This is the yeare of
Christ, a thousand fiue hundred
eighty and three. **L V T H E R** began
to preach within these fifty yeareſ: if
he preached the truth, then al before
him were deceaued, where was
the Church of **C H R I S T** in all the
Worlde for a thouſande and fiue
hundred yeareſ before? and howe
is Christ true of his promise, that
ſaide: *I will remaine with you for euer,
and the holy Ghost ſhall teach you all
trueth, and the gates of Hell ſhall not
prenaille*

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preuaile against it. But so our Church
that is to say, the Catholike church,
wee can shew how it is growne, &
continued from the Apostles vntill
this day, and neuer fayled: wee can
recken you from time to time,
Councelles, Bishops, Doctors, in-
finite numbers of good Christians
of al ages, that were of our faith and
of our Church. Can your ministers
deny but that S. Chrysostome al-
loweth praying to Saintes? Or that
S. I E R O M E caleth the Bishop of
Rome, supreame head of the whole
Church vnder Christ? Or that S.
A V G V S T I N E prayed for his mo-
ther being dead? Or that he honou-
red the reliques of S. S T E V E N? Or
that S. G R E G O R Y said Masle? Or
that S. A M B R O S E sayeth, before the
wordes of consecration it is breade
and wine, but after the wordes are
spoken by the Priest, it is the very
body and bloud of Christ? Or that

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all Christians in S. Augustins time,
did worship the blessed Sacramēt?
or that the second Councel of *Nice*
did many hūdred yeares agoe allow
the vse of Images, for the meinory
& representation of Christ and his
Saints, condemning Image-brea-
kers. Or that *S Bernard* was an Ab-
bot and had Monkes vnder him,
as in Catholickē countreis nowe a
daies? can they denie but that all
this is true? and dare they denye
these vertuous Fathers and Do-
ctors of the Church to bee nowe
Saints in heauens?

O my good Sisters, that you
could vnderstand their bookeſ and
their writinges, that you might
your ſelues ſee what they ſay, and
what wonderfull mē they were, en-
dued with the ſpirit of God excee-
dingly aboue other, euен good mē,
much more thē your licentious lea-
ders, I doubt not but you woulde
ſuſ-

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suspect your newe-Doctors, and follow these: you should perceave they had the Scriptures at their fingers ends, they knew right wel the meaning and sence thereof, night and day by fasting and pray-er, and chaste life, beseeching God that they might vnderstand and truly expound his word. O what a difference is there betweene them and these newe-preachers? Sistres, I apeale to your consciences, whe-ther will you, or ought you to trust in the expounding of Scripture, your yonge vnlearned and fleshly ministers, or these auncient, most skilfull, and moste vertuous Fa-thers.

When Christe sayed: *Take eate this is my body.* All these Fathers say and agree, that it was his body in very deed: your ministers tell you it was but Bread and Wine. When Christe sayed to PETER,

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thou art PETER, that is a rocke, and
on this rocke will I build my Church.

MAT. 16. These Fathers saye that
S.P E T E R was made head of the
Church, and after him all his Suc-
cessors in the See of Rome where
P E T E R was the first Bishop. Your
Ministers tell you that P E T E R had
no more preheminence than the o-
ther Apostles, & therefore the Bi-
shop of Rome hath no more autho-
ritie than an other Bishop hath,
When Christ said to his Apostles:
*Receive ye the Holy Ghost, wht itsoever
ye do loose in earth shalbe loosed in hea-
uen, and wht so euer yee doe binde in
earth, it shal be bound in heuen:* These
Fathers say that Christ gaue to his
church authoritie to remit sinne by
the ministry of the priest, to all such as
do truly repent, & therfore wil haue
the people goe to Confession: your
ministers haue taken that comfor-
table Sacrament of Penance a vay
alto-

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altogether. When R A P H E L the Angel saide in the twelfe Chapter of TOBIAS: *That he did offer vp TOBIAS prayer to almighty God:* And whē in the second of *Machabees*, the fifteenth chapter, ONIAS the priest saith of J E R E M Y being dead. *This is he that prayeth much for his people, and for the holy Cittie:* These fathers say, the Angels and Saints do pray for vs, and that wee may praye to them: your ministers do not sticke to saye, that these bookeſ of *Tobie* and the *Machabees* are ſcante good Scripture.

Many other things like vnto these I could reckon, but I ſhould be too long, fearing leaſt I ſhould wearie you: theſe few are ſufficient to giue you a taste of ſuch markes as may ſhewe you the Catholike Church. Theſe and many other great reaſons doe keepe all good christians within the Church. Twēſe thinges

B 5 make

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make so many Catholickes , partly to haue suffered death , partly to haue dyed in prison: partly to continue in prison so many yeares: partly to forsake their pleasaunt countrey, their deere friendes , and to liue to their conscience amonge strangers , being thought of many worldly men to bee very fooles for so doing: bur they knowe right-well that the wisdome of this world is foolishnesse before God . And Christ sayeth , *Hee that loueth Father and Mother , Sister and Brother, better then mee , is not worthy of mee,* Mat. 10.

Sisters, giue mee leaue to tell you some-what of my selfe , not for any bragge, but the more to mooue you and to giue God all the prayse for his great goodnessse towards mee. It pleased my Parents to bring mee vp in learning , as you knowe , as I was not the best, so I was at all times

not

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not counted the worst among my fellowes & companions: some small estimation I had in *Oxford* aboue my desert, more afterwards when it pleased the *Duke* to make me though vnworthy, tutor to the *Earle* his Son as long as his grace did prosper, I liued in his house to my conscience, without trouble: when he was in the tower, & other-men ruled his house, I was willed to receaue the Communion, or to depart: If I would haue yelded, I had very large offers which I neede not to tell. It pleased God to stay mee so with his grace, that I choose rather to forsakeal than to do against my beleefe, against my knowledge, against my conscience, against the Law of Almighty God: For a time I lay secretly in England, afterwards I came beyond the Seas into these Catholike cuntries, out of schisme & heresie: for the which I doe thanke Almighty God much more

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I more, than for al the estimation that
I had, or might haue had in Englād.
Whatsoever my estate is heere, I do
more esteeme it than al the riches of
England, as it now standeth.

And were I so mad thinke you to
forsake all preferment, all liuinges,
all estimation, to liue from my good
Mother, from you my louing sisters
and your husbands, from other my
deare friends & companions, out of
mine o vne most pleasant countrey:
would I do this thinke you, but that
my learning & my conscience, tel-
leth me, that to folow your religion
is present danger of body & soule;
& to be in the Catholike church, is
the onely way to saluation. Fie vpon
all worldly riches, when the soule
is in daunger: nothing is so pre-
cious as the soule: first seeke for the
kingdome of heauen, and for other
thinges as it pleaseth God. O that
I might vnderstand once, that you
· were

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were of my minde, and of the Catholick Religion: O my heart would leape for joye, to consider that although wee cannot liue together vpon earth, yet wee may here-after meete in Heauen: which is vnpossible as long as wee disagree in faith: S. PAUL saith, *there is one God, one Faith, one Baptisme.* S. AUGUSTINE saith, speaking of one EMERITVS, *he cannot be saved but in the Catholike Church.*

Doc you thinke it sufficient to beleue in the Father, the Sonne, and the Holie Ghost? Harken what Saint AUGUSTINE sayeth in the eightie eight Psal. *What doth it profit thee, if thou confess the Lord? if thou honour God: if thou preach and praise him? if thou acknowledge his Sonne? if thou confess that he sitteth at the right-hande of his Father: What doth this profit thee, if thou blasphemest his Church?* S. ATHANASIUS in his

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his Creede saith: *Whosocuer wil be saued, it is necessarie that he hold the Cathalike Faith, which Faith, unlesse a man beleue in all poynts, and every Article, without doubt (saith he) hee shall perish eueraftingly.* One poynt is (good Sisters) that Christ gaue vs at his last Supper, his owne bles-sed body and bloud to feede vpon in the remembrance of his bitter death; he that saith it is not so, doth he beleue in Christ? Doth he not in effect say that Christ was not able to doe it, and by that reason that hee was not omnipotent? For when the three Euangelists report it so plainlie, and S. P A V L after them: *Take eate this is my body, that shall be deliuered for you: this is my bloud that shall be shed for you.* M A T. 26. M A R. 14. L V K. 22. 1. C O R. 11. What maketh a man to doubt but that it is so indeede? O you will saye, I see no-thing but bread and wine. If you should

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should see his body, no God-a-mer-
cy if you did beleue it: But Christ
saide to Tho. THOMAS doest
beleue because thou hast seene: but
happie are they that beleue when they
see not. I O H. 20.

I pray you when the three wise
men came from the East to worship
Christ, what did they see in him:
forsooth a yong Infant, not able to
helpe him selte sucking his mother
a poore carpenters wife, and that in
an Oxe staule: yet they fel down &
worshipped him as a God: Is it not as
easie to beleue the bodye of Christ
is vnder the forme of bread, as that
Almyghty God him self was then
vnder the shape of a seely weak in-
fant? O good Sisters, vntesse you
beleue, you shal neuer vnderstand:
beleue once Christ's words, & that
he is almighty, & that he is able to
do whatsoeuer he saith, & you will
think that all is easie: returne to the

Catho-

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Catholike Church, and be content
to learne that which you know not,
of thē that will not for all the world
deceave you , and you shall finde
exceeding comfort.

When Christ shall say at the lat-
ter day , as it were in this manner.
Was it not of my greate kindnesse
that I left vnto you mine owne bo-
dy and bloud: and was it not of my
exceeding goodnes & wisdome to
leaue it, not in the forme of flesh &
bloud , least your nature should ab-
horre it, but of bread & wine which
can be lothsome to no man? & you
make me this gay recompence, say-
ing that it was nothing but bread
& wine, because you could tast no-
thing else in your mouth , and be-
cause your new-Preachers told you
so , whome I sent not: were not you
christned in another faith? Did not
my Church which is my Spouse.
Apoc. 21 & the pillar of truth Tim.3
alwaies

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alwaies teach other-waies . What haue you to say for your selues, but that you haue most vnkindlie abused that blessed Sacrament and heauenlye myslery, and make me a lyar, and deny my omnipotencie, & theretore deserue eternall damnation with al such as haue deceaued you?

When Christ shall say this, will it not be a heavy case? When *S. Cyprian, S. Ambrose, S. Chrysostome, S. Augustine, S. Jerome, S. Gregory, S. Bernard*, all the olde Fathers, nowe Saints in heauen, shall come and beare witnesse against you, and saye that they taught otherwise? When your Bishops that are nowe partly dead, & partly in prison for the defending of this cause, shall condemne you, because you did not follow their good examp'les when your owne Doctors and Teachers, shall not be able to aunswere for them-

THE LOVE OF

selues, will it not bee a pittifull case? But I hope better of you (good Sisters) I cannot mistrust your good natures , but that you will bee glad to learne the trueth: which Almigh- tie God graunt vnto you for his deare Sonnes sake , who dyed for vs: and that I may heare some com- fortable newes from you.

Doe but signifie vnto mee that you are content , if any thing be a- misse, to be beter instructed. Prooue me what I can say for anye thinge that troubleth your consciences: It shall be far-better newes vnto me , to receaue two lines from you to such a purpose , than to vnder- stand that your husbandes were made Lordes, and you Ladies , Hee is riche that is in the Catholike Churche , and he is honourable that is in the fauour of God. Sisters if I might doe you good to God- ward, I would not stick to aduenture this

THE SOVLE.

this body of mine to saue your soules, to come and talke with you: my body is not more precious vnto mee, than your soules: howe you are disposed, and what you would haue mee to doe for your sakes, let mee vnderstande by the next.

Deale wisely I pray you and warily, both for our owne sake, and for our good triende this bearer: It is not reason that for his goodwill, hee should incurre any danger: God-forbid, my truste is in your wisdome: that you will keepe this verie close till here-after, by reason of the great persecution.

The matter is waighty, and concerneth both you and this bearer very much: be wise and trusty, and deceauue not your Brother that louueth you as himselfe, and therefore wilheth by all meanes to doe you good. S. P A V L sayeth. 1. Tim. 5.

THE LOVE OF

Hee that hath not regarde of his owne
kynred, hath denied the Faith, and is
worse then an infidell: S. Chrysostome
vpon the same place writeth thus.

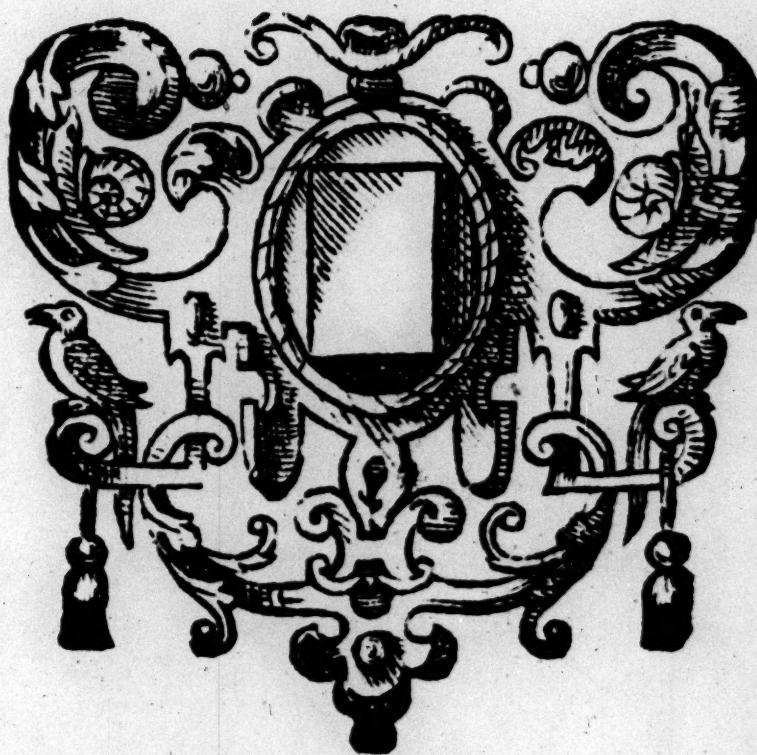
If a man mistrust strangers in the
Faith, and suffer his own kynred to con-
tinue in their error wth home bee
were likely to preuaile most, because
they make most account of him were he
not a most cruel and barbarous man?
For thus cause I write vnto you, &
wsh you all grace, and goodnesse,
all heauenly comfort: last of all, and
least of all, to prosper in this world,
and yet I wsh you that with all my
hart at the pleasure of God.

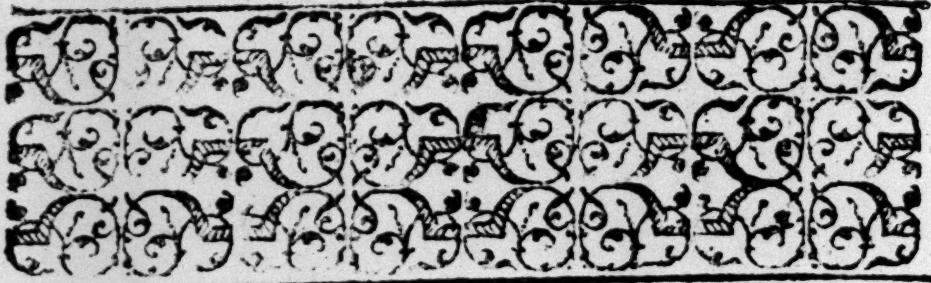
Other good things I haue none
to send you but this, I wil remain in
your debte for your gentle tokenes,
Commend me to your selues, your
louing husbandes, and your little
ones, and when you haue learned
to beleue right your selues, bring
them vp accordingly, and teach
them

THE SOVLE.

them to feare God, Make much of this bearer I pray you , and saue him harmeles by your wise & discrete dealinge . Almighty God preserue you, and by his holy spirit leade you into all truth. Amen.

FINIS.





CATHOLIKE QUESTIONS TO THE PROTESTANTS.

I Pray thee Protestant beare with mee,
to aske thee questions two or threes:
And if an answere thou canst make,
more of thy counsaile I will take.
Many and sundry sects appeare,
now in the world farre aud neare:
The Protestant, the Puritan,
the Caluenist, the Zwinglian,
The Browninges, and the Familie of Loue,
and many more wh ch I can prooue,
And the Roman faith truely,
which you do call Papistrie.
All these in very deede,
rehearsall Articles in the Creede,
And euery one of them saith,
that theirs is the Catholike Faith.
How shall I among all these,
know the truth from fayned lyes,
For euery one confesseth I E S V,
saying that their faith is true.

to the Protestants.

But this is it that I doe seeke,
to know the Church Catholike:
The Communion or the companie,
of holie men in vnitie.

C A T H O L I K E.

IN your Bibles I haue read,
the Church must through the world be
For Christ his Apostles sent, (spread
with power and commandement:
That to all nations they should goe,
to Preach and to baptise also,
Who hath done this to know I wisht.
for that is sure the Church of Christ,
And for example let me know,
and if thou canst I pray thee shewes:
What companie did take in hand,
the first conuersion of our land.
And all countries euery-where,
throughout the world farre and neare:
If this were not the Church of Rome,
then will I be conuerted soone.
Saint P A V L in his Epistle saith,
the Romans had the Catholike faith,
Saying it was renowned,
spolen of and published,
Through the World ouer all,
Catholike Vniuersall,
If yours were euer so,
then to your Churches I will goe.

Catholike questions

So saith the Prophet Malachie,
There shall be offered farre and neare,
A cleane oblation and Sacrifise,
from the plie the Sunne doth rise,
To the going downe of the same,
And what is that i pray thee name,
If it be not the holie Masse,
If he a Protestant as I was.
In the eighteenth Psalme I found,
the whole world should heare their sound
If this marke you do not want,
then presently I will recant.

CONTINuANCE.

THIS is an other marke most sure,
the faith of Christ must still endure.
According as our Sauiour said,
when for S. PETE~~R~~ he had praid.
SIMON thy faith shall neuer fayle,
the gates of hell shall not preuaile.
The Holy Ghost your comforter,
shall remaine with you for cuer.
And I my selfe your surest friend,
will be with you to the end.
S. Paul hath the like speach,
there shall be alwaies men to preach.
Apóstoles, Doctors, and tisie like,
in the Church Catholike.
If these were not in the Church of Rome,
then will I be conuerted soone.

To the Protestants.

VISIBLE.

THis is an other marke most cleare,
the Church of God must stil appeare
As a Cittie vpon a hill,
seen and continue still.
As a light on a candle-sticke,
such is the Church Catholike.
Our Sauiour saith, if one offend,
and wll not be ruled by his friend.
Tell the Church without delay,
and if he will not then obey,
Doe thou esteeme such a man,
an Heathen or a Publican.
Is not the Church wherein we see,
two hundred Bishops thirty three,
To haue succeeded each other
since the tyme of S. PETER.
Shew me this marke in you,
and I wil say your faith is true:
If it be not in the Church of Rome,
then will I be conuerted soone.

VNITIE.

THis is another marke truely,
the Church must haue Vnity.
As our Sauiour hath fore-told,
one shewpheard and one fold.
One is my Spouse, one is my Loue,
one is my darling and my Doue.

Catholike questions

This is his house, and at some-tyme,
he doth resemble it to a Vine.

His Father is the husband-man,
a branch is euery Christian,

This is his body mysticall,
the which he doth his kingdome call.

Whereof S. P E T E R had the keyes,
and hia successors had alwaies.

This is the pillar and the grounde,
wherein all truth is to be founde.

So likewite S. P A V L saith.
one Baptisme, and one Faith:

And our Lord Iesu.
haue no dislention among you.

Shew me any company,
that in all poynts doth agree:

Except the Church of Rōme,
then will I be conuerted soone.

H O L Y.

This you say in very-deede,
when you rehearste the Nicene Creed
One Church Catholike,
holy and Apostolike.

This is another mark truely,
the Church of God must be holy.

Holy-men, holy-Seruice,
Ceremonies and Sacrifice.

Sacraments and Holy-daiies,
are obscrued in her alwaies.

As

To the Protestants.

As for the Saints and Martirs all,
and Virgins which you Saints do call,
Whole names are in your Calender,
when liued they and where,
Is what religion was it they dyed,
by whom were they canonized,
If it were not the Church of Rome,
then will I bee conuerted soone,
If they were not your companie,
then is yc ur faith an heresie.

HERETICKS.

Our Sauiour warneth vs to haue care,
of false Prophets to beware,
That in his name should come,
not sent yet they would runne,
Theeuers not entring by the doore.
that kill and steale and keepe a store,
Wolues in sheepe-scloathing,
that kill the soules, & steale the tithing.
Thistles, thornes, corrupting ground,
on whorn no good fruit is found,
Liuing after their lusts truely,
whose God is their owne belly,
Dogges, Foxes, Masters of lies,
that new-sects will denise,
Bringing in dislention,
and heape to themselues perdition.
These markes agree with you.
more than the Pagan Turke or Iew,

For

Catholike questions

For they deny the name of Christ,
and c ounterfeit no Christian Frier.

You lay your faith did appere,
for the first six hundred yeare,

But tell me it that you can,

when Papistrie first began.

Where were the servants of the Lord,
that none of them durst speake a word.

Where were the feeders of the sheepe,
were they all so bound a sleepe,

That none of them could open mouth,
to defend the knowne truth,

Did S. Peters faith fayle?
did the gates of hell preuaile?

Did the fault loose his lauour?

Was the Spouse out of fauour?

Was the piller ouerthowne,
by whom all trueth was to be knowne?

By this you would prooue plaine,
all Christes promises to be vaine:

Saying heauen and e rth shall passe indeede,
but of his word no iot we read.

Where haue you bene so long a time?
to whom did your light shine?

Where did your principall Pastor sit?
who kept your keies, who fed your sheep

Shew some Churches you haue bilt,
I can shew many you haue spilt.

Where all damned eternally,
that were not of your company?

How

to the Protestants.

How might a man haue founid you **out**,
to haue triall in matters of doubt?
When no such company did appeare,
for so many hundred yeare,
Till **L V T H E R** a lyng Friar,
on whom the iuell had desire,
Brake his Vow and married a Nunne.
and then your Heresie first beganne.
And fauoured in Saxonie,
by a Duke that loued Ibeitie:
And in King **H D V V A R D** s tine truely,
it first infecte dhour Countrey.
For a thousand yeares you say,
that Papistry did beare the sway:
And during all that space,
no Protestant durst shew his face.
Who kept the holy Scripture then,
from the hands of wicked men?
Who had authoriti to ordaine,
or make Priests or Bishops againe?
For he that entreth without order,
as a theete doth kill and murder:
He is a Wolfe and no Priest,
an enemie to our Sauiour Christ.
And one thing doth make me mule,
that no Priest you did refuse,
Ordered by the Church of Rome,
but he was accepted soone.
If he would say your new-schuire,
he should haue a benefice:

without

Catholike questions

Without any further order,
and accounted for the better.

How may she make a lawfull Priest,
if she be not the Church of Christ?

Answere this if that you can,
and I will be a Protestan.

But whiles your answere you devise,
I counsaile all men that are wise,
To holde the faith maintained heere,
the space of a thouſa id' yere,

Brought to vs English-men,
by our Apostle S. A U S T E N:

Who from Rome was hit her sent,
when Ethelbert was king of Kent:

Who learned his faith of Gregorie,
which faith was kept successiuely,

By threescore Bishops and three,
from S. P E T E R S time wee see:

Who learned his faith of Christ Iesu,
who is the Sonne of God most true.

To him be all honour and praise,
who doeth defend his Church alwaies.

FINIS.



